THE

# HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi. 5.

VOL. I. MAY 18, 1826. No. 26.

## MATTER AND SPIRIT.

As natural life and spiritual life are distinct things, and since the fall of man, in direct opposition to each other, it becomes a matter of the utmost importance that we should learn to distinguish between them. For we must soon leave this world of nature, for a world in which the things of nature can be of no avail. Here, all things are natural—there, all things are spiritual.

Here, in this natural state of existence, we receive light from the natural sun, but there, there is no natural sun, and if there were it would be useless, for we shall have no natural eyes to behold it; there, our light must be spiritual, and therefore must flow from the spiritual sun, which in the sacred scriptures is called the sun of righteousness. There, all science will be spiritual; natural science therefore will be of no avail, any further than we make use of it while on earth to aid us in the acquisition of heavenly science. It is on this account, that many of the wisest, greatest and most learned of this world, will appear in the spiritual world like mere idiots, altogether stupid and ignorant. Their wisdom and knowledge while here, were confined entirely to natural things, and there, there are no natural things, therefore, their natural wisdom and knowledge vanish away. Imagine to yourself a person who has confined his whole attention to the sports and amusements of children; of which, his knowledge is complete, but of every thing else he is entirely ignorant. Let him be suddenly transported into the society of the wise and great men of the world. How would he appear amongst them, what could he comprehend? Or what would be his enjoyments? His situation would be similar to that of these very men, provided they are mere natural men, when they shall arrive in the next world, only the difference would not be so great, because there the very mode of existence will be changed.—Many in this world devote their whole lives to the acquirement of

earthly riches, and seldom or never think of the life to come. I would ask what happiness they can find hereafter, they have no love for any thing but the riches of this world, and no such riches are there to be found. Therefore, there is nothing on which their affections can rest. Miserable indeed must be their situation. And the same may be said of all those who place their happiness on the honors, pleasures, and wisdom of this world, for no such thing is attainable there. It is true, that in that world there are abundance of spiritual riches, honors, pleasures, and wisdom, which are infinitely superior to those of this world, but as natural men have no affection for them, they can obtain no satisfaction from them. It becomes us then seriously to think on this important subject. We have only a few more short days to remain in this material world. We shall only be able to see the natural sun rise and set a few times more. And only a few times more shall we be able to partake of earthly enjoyments. Our bodies by which we hold communication with the things of this world, must soon drop into the dust, and the bodily senses through which we receive our earthly pleasures will soon be gone forever. Our bodily eyes will soon be closed on the things of this material world, and our spiritual eyes will be immediately opened upon the things of the spiritual world. Every thing that we can either see, or hear, or feel, or know, will be spiritual. However attached we may be to earthly objects, we can never behold them more. And if we ever again enjoy any thing like happiness, it must be spiritual happiness. It becomes us then seriously to think and prepare for this great and important change. We are born into this world mere natural men, but in order that we may enjoy happiness hereafter it is necessary, that we should become spiritual men, and this we all of us may do if we please, by the assistance of the holy spirit. And this is the great object of all true religion. And that religion is best which in the greatest degree produces this effect. It will not be enquired of you, hereafter, to what denomination you belonged? But are you changed from what is earthly to what is heavenly? Are your affections raised above the things of time and sense; above the love of self and the love of the world? Do you love God above all things, and your neighbour as yourself? Do you love those spiritual virtues and graces that constitute the happiness of heaven? And do you delight in seeing others as blessed, and as happy as yourself? Do you rejoice to discover the qualifications of christians in those who differ from you in their religious opinions, and also to find that they are manifestly under the operation and direction of the holy spirit? If you can answer all these questions feelingly and sincerely in the affirmative, you may enjoy the blessed certainty that your salvation is fixed, and your eternal happiness secure. But how careful we ought to be to examine ourselves in order to determine whether our religious profession is of that pure, holy and spiritual kind, that will prepare us for eternal happiness in the world of spirit, or whether it is only of that external or natural kind, which is confined to the external man, and extends no farther than the natural world.

## CONCERNING CHASTITY.

That chastity is not cold, or frozen, as Pope expresseth it in his Eloisa, but the reverse, being not a negative, but a positive or real principle; for it is love which is the vital esse of human life; yea it is conjugial love. As this is the most chaste or holy of loves, it proceedeth from none but the most holy Lord God, the Saviour, and abideth with all those who have religion or the church in them; and those have religion and the church who abstain from the evils forbid in the decalogue, from a regard to the Lord and life eternal. Hence conjugial love is a religious and spiritual love, being derived from, or rather consisting of, the marriage of goodness and truth, which are divine and spiritual principles. For man hath the presence of the Lord by means of truths from the Word, and he hath conjunction with him by a life agreeable to truths, and thus are goods and truths, or charity and faith, united in man, and he is thereby made sensible of conjugial love, and the chaste love of the sex. That conjugial love is the most holy of loves, is evident from this its origin, and also from its correspondence with the celestial marriage of the Lord and the church, for he is called in the Word, the Bridegroom, and the Church his Bride, Matt. ix. 15. John iii. 29. Rev. xxi. 2. The superior holiness or sanctity of marriages likewise appears from the consideration that they are the seminaries of society, and thus the grand means or mediums, under Divine Providence, of all good uses. Hence man was created male and female, to be the recipient of conjugial love from the Lord, in whom is the Divine Love and Divine Wisdom, or goodness and truth in marriage infinite and eternal; and all things which exist according to divine order are the marriage of goodness and truth from him, as is the angelic heavens, the Word and the Church, and every member thereof, and every thing in the created universe, are subjects of this marriage, for its use is the good, and its form is the true; and love truly conjugial being the human marriage of good and truth, representative of the divine marriage thereof, it is hence the most holy of man's loves, and containeth them all, keeping them in sacred harmony and life. The male principle with man is the truth of good, or wisdom of love, or what is the same thing, it is the understanding and perception of truth from the will or love of goodness; and the female principle with woman is the good, the will, or love of the wisdom, truth, or understanding of the man. For man hath his wisdom, truth, or understanding from the Lord by the Word, but the woman being the love of the man's wisdom, hath her truth and intelligence mediately from the Lord, that is, by the wisdom and understanding of the man; and the woman communicates her love to her husband, who returneth her love with the addition of his own wisdom or understanding, thus are two souls and minds united into one, and

thereby made susceptible of the inexpressible blessedness and delights of love truly conjugial.

Love for the Lord and our neighbour, and conjugial love, as being the universal loves of heaven and of the Church, occupy the interior regions of the mind of angel and man, and descend thence into the inferior region, whereby he is made fully angelical and human. But inasmuch as the inferior region, or natural mind, is from his birth occupied with defiled affections, and science which accord therewith, there is a necessity for the removal of these from man, by acts of repentance, and faith in the Lord God and Saviour, before the abovenamed celestial loves and their truths can descend and fill the natural mind, and make him fit for heaven or the church; for the spiritual and celestial degrees of the mind are only opened, and the natural degree purified and made to correspond with them by the knowledge of truths, and the life conformed to them, both in will and act. All men by nature have hid in their hearts an inclination to all evils, consequently they are inclined to adultery and the libidinous love of the sex, which are natural, sensual, and infernal loves, and the continent and basis of all evils: hence it is written, "*Thou shalt not commit adultery*," Matt. xix. 18. Rom. xiii. 9. "*No adulterer or fornicator hath inheritance in heaven*," 1. Cor. vi. 9. Also Rev. xxii. 15. besides many places in the Word, which shew, that these are most unholy or defiled loves; which also appears from the consideration, that adultery rends asunder the most sacred covenants, and bids defiance to every principle of order and justice; and fornication, as being merely natural and fleshly, renders man more and more sensual. Hence appears the need of refraining from them in will, thought, and act, if we will have the kingdom of God, the Church, within us, or attain to the heavenly marriage of good and truth, or charity and faith, from the Lord; for deliberate adultery and fornication destroy all the human and angelic principles with man, as love truly conjugial forms and constitutes those principles.

That in order to be principled in genuine chastity, the love of the sex and conjugial love are not annihilated, as hath heretofore been imagined by many in the christian world, is evident from the sensation of every one's mind.

How genuine chastity is obtained, see *General Explication of the Decalogue*, 6th precept, and *Doctrine of life, for the New Jerusalem*.—For a reply to the doctrines of celibacy, see the preface to the *Treatise on Conjugial Love*, where it is shewn that although it might be needful in the infant state of the Christian Church to remain unmarried, yet the order which the Lord God inscribed on the mind and life of man, when first created after the image and likeness of God, requires that he should live in the conjugial union of one husband with one wife; and that by true religion man attains conjunction with God the Saviour, and thereby the purification of all his natural loves; consequently his natural love of the sex is thereby purified, and conjugial love attained, with the renewal of the whole man; for man is such by

virtue of his loves and consequent thoughts; a good man if principled in good loves, but an evil man if principled in evil ones. No one of man's loves are destroyed or sacrificed for the exaltation of the others, as the different systems of religion now teach; but that true christian religion, by purifying, preserveth them all, and thus renders them ordinate and subservient to the divine word and will of the Lord God of Heaven, their only true and primary source. Concerning the three regions of the human mind, see *True Chr. Rel.* n. 186, and *Tr. of Influx*, n. 16; and that they are successively opened by the Lord, in those who know, love, and practise truths, see *Ang. Wisdom*, n. 236.

## EXPLANATION OF THE TERMS MEDIATION, INTERCESSION, EXPIATION AND PROPITIATION.

*Mediation* signifies, that the Humanity is the medium by which man may come to God the Father, and God the Father to man, and thereby be his teacher and guide unto salvation; wherefore the Son of God, by whom is meant the humanity of God the Father, is called Saviour, and on earth Jesus, that is, salvation.

*Intercession* signifies perpetual mediation; for true love, whence mercy, clemency, and grace proceed, perpetually intercedeth, that is, mediateth for those who do his commandments, and who are thereby the objects of his love.

*Expiation* signifies the removal of sins, into which man would rush headlong, if he approached the naked Jehovah unclothed with the humanity.

*Propitiation* signifies the operation of clemency and grace, to prevent man from falling into damnation by sin, and at the same time to be a security against the prophanation of holiness, which was signified by the propitiatory, or mercy seat, over the ark in the tabernacle.

It is generally acknowledged, that God spake in his Word according to appearances, as when it is said that he is angry, that he avengeth that he tempteth, that he punisheth, that he casteth into hell, that he condemneth, yea, that he doeth evil; when the truth is, that God is never angry with any one, that he never avengeth, tempteth, punisheth, casteth into hell, or condemneth; such things are as far from God, as hell is from heaven, and infinitely farther; wherefore they are expressions used only to signify appearances; and so also are the terms *expiation*, *propitiation*, *intercession*, and *mediation* used, but yet in a different sense, to express the ways of approaching unto God, and of receiving grace from God, by means of his humanity; which terms being misunderstood, men have divided God into three, and upon that division have grounded all the doctrine of the church, and thereby have falsified the Word; hence cometh *the abomination of desolation*, foretold by the Lord in Daniel, and again in Matthew, chap. xxiv.

## REASONS FOR BEING RE-BAPTIZED IN THE NEW CHURCH.

*Founded on Emanuel Swedenborg's True Christian Religion, particularly n.* 668 *to* 691.

1. Because baptism is a sign of admission into the Christian Church; and the *true Christian Church* is only *now for the first time commencing*, the former Christian Church being such only in *name*, and *not in essence and reality*.

2. Because baptism and the holy supper are like two temples, in the former or lowest of which the gospel of the Lord's *New Advent* is preached, together with regeneration and salvation by him. From this *first* temple at the altar is the ascent into the *second* or superior temple, wherein the holy supper is celebrated, and immediate introduction from thence into heaven is granted by the Lord, who is there waiting to receive every member of his New Church. Now the gospel of the Lord's *second advent* is neither preached nor implied in the baptism of the Old Church; but it is in that of the New Church.

3. Because baptism is a sign of purification from evils and falses; and this purification can take place in the New Church, but not in the Old.

4. Because baptism is a sign that the person baptized belongs to *that church* in which he is baptized. As therefore the New Church is *quite another* and *distinct* church from the Old, it seems agreeable to order, that there should be a sign pointing out that a person belongs to it. This sign is baptism in the faith of the New Church.

5. Because in the spiritual world all men are distinguished according to their religions; and this distinction is effected at the time of baptism. Consequently baptism in the New Church distinguishes a person as belonging to the New Church; whereas baptism in the Old Church is a sign that a person belongs to that church.

6. Because order requires that there should be some external mark of distinction between the Old and New Church; for external marks denote internal qualities.

7. Because it is one of the essential uses of baptism to acknowledge Jesus Christ as the only God of heaven and earth: this is implied and expressed in the baptism of the New Church, but not in that of the Old.

8. As it was necessary, at the *first coming* of the Lord, that his way should be prepared by the baptism of John; so it appears agreeable to the same divine order, that the Lord's *second coming* should also be prepared by a similar sign; for the case is precisely the same now as was then.

9. John's baptism was of such efficacy, as to introduce the persons baptized into the then future church of the Lord, and at the same time to insert them amongst those in the spiritual world, who in heart expected and desired the Messiah: and hereby they were guarded by angels from the assaults of evil spirits from hell, who would otherwise have destroyed them. By parity of reason, therefore, re-baptism introduces into the New Church now about to be established, and at the same time inserts the baptized person among those in the spiritual world, who in heart acknowledge the Divinity of the Lord's humanity, and that He is Father, Son, and Holy Spirit, in one glorified person.—Hereby also, there remains no doubt, man will be placed under the more immediate protection of angels from the Lord, and be preserved from the assaults and infestations of evil spirits, who might otherwise much injure, if not spiritually destroy him.

10. They who had been baptized with John's baptism were external men; but when they received faith in Christ, and thus were become internal men, then they were *re-baptized* in the name of Jesus. *Acts Apost.* chap. xix. 3 to 6. Just so, they who have been baptized in the Old Church, were comparatively external men; but when they receive the faith of the New Church, and thus become internal men, acknowledging the divinity of the Lord's humanity, and that He is the only God of heaven and earth; then what hinders them from following the example of the primitive christians, in being *re-baptized* in the name of the Lord Jesus Christ, who is at once Father, Son, and Holy Spirit?

11. The former heaven and the former earth were to pass away; that is, both the *internals* and the *externals* of the Old Church were to be obliterated. Baptism is one of the externals of the Old Church. Ergo.—And if the *internals* of the Old Church do not and cannot introduce man to heaven; how can its *externals*, which derive all their virtue from what is internal?

12. The Lord has departed from the Old Church, and his more immediate presence is only to be found in the New Church, agreeable to his own words in the gospel. Baptism, therefore, in the New Church is *an actual following of the Lord*, for *his own sake*, and not for the sake of any human or worldly considerations.

13. Baptism in the New Church implies humility, and a willingness to be considered as an infant in the work of regeneration, which the person baptized promises to begin afresh, as he *now for the first time sees* who it is that can *alone* regenerate him.

14. Baptism in the New Church is a proof before the whole world, even in the ultimates, that the New Jerusalem has commenced, and that the Lord is actually come a *second time* to establish his kingdom in the natural world.

15. Our Lord himself, by circumcision, conformed to the ceremonies of the church he then found established among the Jews. But when the christian church began to be founded, he was then pleased to

be baptized himself; which was a *repetition*, in another mode, of the *same thing* signified by *circumcision*, for both ceremonies denoted *regeneration*, but in Him alone *glorification*.

From the above considerations it seems highly proper and useful, (I do not say, absolutely necessary to salvation,) that every adult person who embraces the heavenly doctrines of the New Jerusalem, together with his children, should be baptized in the new faith; and in case they have already been baptized in the faith of the Old Church, I would recommend them to be *re-baptized*, without the loss of time, in the faith of the New Church. R. H.

## OF THE STATE OF MAN AFTER DEATH.

Although the external or natural memory remains with man after death, yet things merely natural are not re-produced therein in the other life, but only such spiritual things as are adjuncts to the natural by correspondence, which nevertheless, when exhibited to sight, appear in the same form as in this natural world; for all things in the heavens appear in like manner as they do on earth, though in their essence they are not natural, but spiritual. But then it must be observed, that the spirit, by means of that external or natural memory, derives no use from those appearances with respect to materiality, time, space, and other natural properties, as it did in this world; as here (when not in the use of his intellectual powers, but of his external senses only) he thought naturally, and not spiritually; but in the other life (where he is a spirit in a spiritual world) he no longer thinks naturally, but spiritually: now to think spiritually, is to have the mind intellectually or rationally employed. Hence it is, that the external or natural memory, in respect to all things material, is quiescent in the other world, making no use of any of that nature, but such as he had applied to rational and intellectual improvement in this. The reason why the external memory is quiescent with respect to material things in the spiritual world, is through want of things of a similar nature there to excite or re-produce ideas of that kind; for spirits and angels converse from their affections, and the thoughts which spring from them in the mind; nor can they express any that are heterogeneous thereto. This may serve to shew, that it is not the mere knowledge of languages and sciences as such, but the intellectual use and improvement from them, that renders the spirit more rational both here and after death. I have conversed with many, who flattered themselves with a belief that they should be highly accounted of in the other world for their learning, because of their being acquainted with the ancient languages, as Hebrew, Greek, and Latin, whilst at the same time they had neglected to cultivate their minds with the useful

truths written therein; whereas they appeared there as arrant novices in all sound literature, as they who were totally ignorant of those tongues; nay, some of them stupid, but yet elated with a fancied sufficiency of their superior wisdom. I have discoursed with others, who fancied that a man's wisdom was in proportion to what he retained in his memory, and therefore had furnished their own with a pretty large stock of other men's sayings; thus affecting to be rich in what did not belong to them, as not having any fund of truth in their own minds; but some of these were very dullards, others of them foolish, not being able to distinguish between right and wrong in common matters. And I have had conversation with some, who had published many things in the scientific way, and had acquired some reputation in the world by their writings; some of these could reason about truths, whether they were such or not, and could also understand them when they turned to those that were in the light of truth; but when they turned back to their own confused dark minds, they would not receive but reject them; and some of them were as void of true knowledge, as the illiterate vulgar; to so little purpose of real intellectual improvement had they studied the sciences. But as to those, who by an abuse of their scientifical learning, have studied to draw arguments from it against the truths of religion, and to confirm themselves in unbelief; all they have gained by it is a trick of disputing and reasoning without rationality, (however it may pass for such with the world) and of giving to error the appearance of truth by a fallacious sophistry: it is impossible for such to attain to a right understanding, whilst they adhere to the false principles they have adopted; for though by the light of truth we can detect error, yet in the darkness of error we cannot find the way to truth. Now to oppose divine truths, is to shut the gate of communication betwixt heaven and our souls; and as the soil of a garden or field, however sowed with seed, cannot bring forth fruit without the fructifying influence of the sun, so neither can the rational part in man, however cultivated by natural knowledge, attain to wisdom without the light of heaven, which is divine truth, and the heat of heaven, which is divine love. It is matter of great grief to the angels, that so many of the learned, through the oppositions of science, falsely so called, should so far sacrifice to the pretended soverignty of nature and natural knowledge, as to exclude all communication of divine light from their minds; on which account it is, that all such in the other world are deprived of the faculty of reasoning, and appointed to be in desert places, to the end that they may not stumble or perplex the simple good spirits with their infidel notions and sophistry.

A certain spirit seemed much disturbed at his not being able to remember many things that he knew in this world, and expressed grief for the pleasure he lost thereby; but he was told, that properly speaking, he had lost nothing, but was in possession of all knowledge that could be of any use to him; that the things which he no more remem-

bered did not suit with his present state, and that he ought to be satisfied that he could now think and speak more perfectly than before, without having his mind depraved with gross material ideas, which could answer no good end in the kingdom where he was at present, and where he was richly supplied with all things conducive to an eternal happy life; and moreover, that true intellectual knowledge was so far from being lessened by the removal of all material images from the memory, that the more the mind was disengaged from all such natural impediments of the outward man, the more it was at liberty to make higher advances in the contemplation of spiritual and heavenly things.

Men who live in love towards the Lord, and in charity towards their neighbour, possess even in this life angelical understanding and wisdom, but so hidden within the recesses of their interior memory, that they are not manifested to their knowledge till they have quitted their mortal bodies; then their natural memory becomes quiescent, or as asleep, and they awaken to their interior memory, and so successively to the angelical; in which state they advance to higher and higher degrees of perfection to all eternity.

## EXPLANATION.

"*And the graves were opened, and many bodies of saints which slept, arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*" Matt. xxvii. 52, 53.

By the graves being opened, and many bodies of saints arising, is signified the regeneration and resurrection of the faithful to life eternal; not that their gross material bodies, which lay in the graves, rose, but that there was an appearance of such a ressurrection in the spiritual world, to those whose spiritual eyes were then opened; and this took place in order to show that all regeneration and resurrection to life is in consequence of the Lord's resurrection, that is, of the glorification of his humanity.

In a more particular sense, by the above words is described the state of those who in the Word are said to be bound and imprisoned in the pit, or in the lower earth of the spiritual world, to whom the Lord descended after his crucifixion, for the purpose of liberating them from their confinement, and raising them to heaven. These also are the persons meant by the souls under the altar, in Rev. vi. 9, who were waiting for the Lord's completing the whole work of redemption. For it is to be observed, that many of the faithful belonging to the *spiritual* church, could not be saved before the Lord had come into the world and subdued the hells. The places where they were reserved by the Lord till his coming, are called pits, being situated in the lower

parts of the world of spirits, but free from any communication with the hells. These pits were covered over at the top; and when the spirits within them were elevated to heaven, it appeared in the spiritual world as if the graves were opened, and the bodies of them that slept arose; wherefore agreeable to such appearance, it is said that many bodies of saints arose, and went into the holy city, and *appeared* unto many; that is, their *spiritual bodies* were seen by many in *spiritual vision*. The holy city was Sion and Jerusalem, but by them is signified heaven to which the saints were elevated; for the city Jerusalem, inhabited by the Jews, was rather unholy and profane, by reason of their crucifying the Lord.

Similar to the above passage is the following in John v. 28, 29.

"*Marvel not at this; for the hour is coming, in which all that are in the grave shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*"

By these words is not meant, that the material bodies which are in the graves, shall hear the voice of the Lord, and come forth; because all men after death continue to be men as before, with this difference alone, that they are then in a spiritual body, and not in a material body: wherefore to come forth out of the *grave*, means to come forth out of the *material body*, which is the case with every one immediately after death; and then they who have done good, rise to life eternal; but they who have done evil, rise to everlasting death, which is the resurrection of damnation.

## ON REGENERATION.

[*Extracted from Emanuel Swedenborg's manuscripts.*]

Man knoweth not how he comes into the faculty of thinking and speaking, in which so many particulars are contained, that not even one single part out of myriads can ever be fully explained; neither does he know how or in what manner it goes with that faculty; nay, such is his absolute ignorance on that subject, that he scarce knows he enjoys it, and that it is what distinguishes him from the brutes. Man knoweth not how the lungs, and their respiration, are initiated into a concurrence to all and every singular part or parts of his actions, as even to all and every singular part of speech and voice; neither does he know that it is actually so. He is perfectly ignorant, likewise, of the mode how his respiration concurs to all and every singular idea of his thought; neither is he apprehensive that his tongue is initiated into all and every singular little motion in eating and speaking, and articulating sounds; besides innumerable other particulars,

which he is completely ignorant of; and yet he will inquire into the mode according to which the Lord regenerates men, while nevertheless this is an act more and more interior, and farther remote from all the ideas of his thought. That man's regeneration existeth from the Lord, man being totally ignorant of it, may sufficiently be concluded from hence, for it consisteth in his being made a new man.

## THE LORD'S PRAYER.

| | |
|---|---|
| *Our Father,* | O infinite eternal esse, |
| *Who art in the heavens,* | Manifested in the heavens, |
| *Hallowed be thy name,* | Whom we adore in the existere of thy divine humanity, |
| *Thy kingdom come,* | Let the divine influx of wisdom |
| *Thy will be done,* | And love, |
| *As in heaven* | Flowing from thee through thy new heavens, |
| *So also upon earth.* | Be received with a pure affection by each member of thy New Church. |
| *Give us this day* | Give us according to our various states of want, |
| *Our daily bread;* | That true nourishment of our souls, that will be our increasing spiritual support to eternity; |
| *Forgive us our debts,* | Remove remaining evils and falses, |
| *As we also forgive our debtors;* | That we may be made fitter recipients of divine influx, and manifest it by love to thee and our neighbour; |
| *And lead us not into temptation;* | Suffer not at any time our natural inclination to the evil and the false to prevail; |
| *But deliver us from evil;* | But deliver us from the power thereof; |
| *For thine is the kingdom,* | For thou art the truth, |
| *And the power,* | By which thou fightest for thy people in all their spiritual combats, |
| *And the glory,* | And by conquering makest them more enlarged recipients of thy divine influx, |
| *For ages;* | Which thou effectest purely out of love to thy church; |
| *Amen.* | On thee, therefore, who art truth itself, we alone depend for life and salvation. |

THE END OF VOLUME I.

## CONTENTS.


A

Atonement, 12, 25, 104, 177
Address of C. A. Tulk, 73
Aphorisms, spiritual, 127
Agency free, necessary, 201
Answers, to the questions, why do you receive the testimony of Baron Swedenborg, 39
——to D, 58, 94
——to D, by Nathan, 138, 145
——to D, by a Universalist, 137
——to W. K. G, 159, 190
——to Ephraim Wood, 141, 194, 195, 425
——to Enquiring Friend, 197
——to an Israelite, 206
——to Querist, 217, 269, 285, 299, 436
——to Thomas, 226
——to Mr. Wilson, by Senex, 251
——to Waldron, 351
——to Philalethes, 352
——to G. W. C. concerning the genealogy of our Saviour, 396, 412, 447
——to Horatio, by Amor Veritatis, 398, 401
——to Horatio, by J. C, 410
——of E. S. to Mr. Oettinger, 407

B.

Baptism, 54, 425
Benevolence and self love, 60
Babel, enquiry about, 166
Babel explained, 197

C

Conscience, 14
Causes of the slow increase of the New Church, 16
Charity and Faith, 31, 113, 129, 149, 174, 187, 243 421
Charge to Rev. S. H. Wills, 34
Charity the first essential of all religion, 73
Correspondencies, 114, 384
Correspondence between Heaven and all things on earth. 115
Creation, Providence, and Fall of Man, 161
Christ made no vicarious atonement, 177
Co-operation of man necessary in the work of regeneration, 188
Calvinism, 219
Conjugial Love, 225, 302
Correspondence between the natural state of the human mind and the natural state of the earth, 240
Christian true, elevated state of 340
Charity, spurious, 421
——Hypocritical, 421
——Dead, 422
Chastity, concerning, 451
Communication from J, 16, 33, 119, 181, 222
——Candour, 20
——Veritas, 41
——W. K. G, 55, 137, 159, 189
——D, 56, 70, 123
——W, 104
——Ephraim Wood, 106
——Israelite, 106
——Enquirer after truth, 109
——John, 122
——Joshua, 122
——C, 123
——Nathan to D, 138, 145

——A Lover of Truth, 157
——An Enquiring Friend, 166
——Thomas, 167
——Querist, 205
——R. D. on Marriage, 211
——R. on Prayer, 202
——Senex, to Mr. Wilson, 251
——for Pittsburgh Recorder, 257
——A. K. on the Resurrection, 261
——J. M. E. with extracts from Swedenborg, 273
——Plain Truth, 288
——S. T. H, 295, 352
——Waldron, 304
——Anonymous Correspondent, 307
——Calvinist, 310
——G. W. C, 319, 362, 396
——Philalethes, 319
——William Grant, 354, 371, 385
——Annosus, 394
——Amor Veritatis, 398 401
——J. W, 407
——A Friend, 409
——J. K, 423
——Amicus, 430
——A Friend to the N. C, 432
——Mentor on Truth, 433
——Viridis to Querist, 436

D

Design of this Publication, 1
Dialogue between a Father and Son, 18
Divinity of the Word, 46
Doctrine of the present church, 99
Divine Humanity, 122
Doctrine of the Lord, 157
Delights and Progress of Religion, 221
Devil made vicarious atonement, 177
Divinity of the Lord Jesus Christ, 403

E

Education, importance of 91, 97
Existence of God, 108
Errors, derived from trinity of persons, 117
Exhortation, 121
Extracts from John Calvin, 219
Election and Reprobation, 219
Essay on Man, 328
Explanation of Rev. xiii. 1, 4
——Jer. xiv. 3, 23
——Isa. xxxi. 1, 43
——Rev. xxi. 6, 7, 126
——"*Rise, take up thy bed and walk*," 182
——John iii. 36, 208
——Rev. xii, 215
——Exod. xxx. 17 to 21, 247
—— xxxii. 1 to 6, 247
——Luke xx. 61. by B, 271
——Matt. xvii. 5, 305
——Matt. ii. 12, 307
——John. xxi. 25, 335
—— ii. 13, 14, 15, 347
——Judges xv. 4, 5, 351
——"*As the tree falls, so it lies*," 381
——Hosea, ii. 18, 19, 382
——Isaiah xlii. 20, 382
——Joel, i. 16, 18, 20, 383
——Matt. xxvii. 52, 53, 384
——Matt. vi, 428
——Rev. xi. 5, 6, 439
——Matt. xxvii. 52, 53, 458
——*Of Mediation, Intercession, &c.* 453

F

Faith and Charity, 31, 129, 187, 420
Fall of Man, 161
Fear of Death, 222
Faith alone, 302, 315, 322
Formation of the Will, 324
Friendship in another life, 392

G

God, on the existence of, 108
Genealogy of Jesus Christ, 396, 412, 447

H

Heat and Light, 33
Horses and Chariots, 43
Humility, 63
Happiness of Heaven, 338

Heaven and Hell, 291
I
Introduction, 1
Impossibility of believing that which is not understood, 17
Jesus Christ the only God, 76
Illustration of Man, 82
Infants, situation of, after death, 87
Importance of Education, 91, 97
Is there a spiritual world? 119
Internal sense of the word, 153, 179
Implantation of good, 324
Idolatry, origin of, 445
K
Kingdom spiritual and natural, 327
L
Lord's Prayer, 22, 460
Light and Heat, 33
Lord's Supper, 55
Language of Correspondence, 68
Letters, extracts of, 69
The Lord the only source of consolation, 152
Love Conjugial, 225
Letters from E. S. to Dr. Beyer, 432
Letters on the subject of the New Church, 363, 365
M
Miscellaneous thoughts, 47
Marriage, 53, 211, 277, 331
Man, internal and external, 193
Millennium, concerning the 217
Mental derangement, 325
Man's situation after death, 241, 377, 456
Matter and Spirit, 449
N
New Jerusalem Church, 2, 132, 245
Nine queries, answered by E. S. 169
Necessity of the Incarnation, 300
Nature existeth from spirit, 360
O
Ordinances, on the, to E. Wood, 141, 194, 195, 425
Observations concerning the word, 179
Observations by a Calvinist, 310
Origin of Idolatry, 445
P
Progress of the New Church, 16
Predestination, 135
Prayer, 147, 202
Providence, creation, and fall of man, 161
Power, 181
Providence divine, on 220
Progress and delights of religion, 221
Preface of Milton, 266
Providence concerning, 294, 341
Q
Questions on eternal misery, 156
Queries, nine, 169
Questions by Querist, 205
Qualifications for present and future felicity, 289
R
Reasons for believing the testimony of Baron Swedenborg. 39
Reason necessary in Religion, 41, 186
Remarks on objections to Swedenborg, 49
Reflections on Humility, 63
Reasons why the character of God often appears different from what it really is, 85
Revelation St. John, opinion of the N. C. of, 164
Religion reasonable, 226
Reprobation and election, 219
Religion, true nature of, 237
Resurrection, on the 261
Reformation of Man, 379
Reasons for being re-baptized, 454
Regeneration, 459
S
Spirit and manner of those who oppose the N. C. 20
Spirituality of the word proved, 46, 179

Supper of the Lord. 55, 425
Self-love and benevolence, 60
Situation of infants after death, 87
Swedenborg's works recommended, 109
Smyth, Gen. on the Revelations, of, 164
Straitness in worldly circumstances, 175
Sabbath, 209
Serpent and forbidden fruit, 359
Spheres, doctrine of, 422
Senator Count Hopken's opinion of Swedenborg, 408
Sin the cause of misery, 233
Spirit of the N. C. not Sectarian, 441

T

Trinity, doctrine of, 8, 192, 224, 337, 414, 417
Thoughts Miscellaneous, 47
Truth, real and apparent, 122
Temptations, 327, 393
Trees of the garden of Eden, 357
The true Christ, 375
Truth, and the love of it, for its own sake, 433
Trial of faith and friendship, 447
Thayer, Mrs. strictures on public avowels of, 228, 229
——Letter to, by W. Grant, 385

U

Uses, active and passive, 294

W

What the New Church is, 2
Work's of Swedenborg, recommended, 109
Word, literal and internal, 158
Works, good, 187, 421
Why all are not saved, 190
Wilson's James R. remarks on the, N. C. & E. S. 249
Wisdom and Faith, 334
Word without doctrine, unintelligible, 349
Writings of the Apostles, on the by E. S. 391
Word, illustration of, 391
Word, internal, 392

THE

# DOCTRINE

OF THE

# ATONEMENT EXPLAINED,

IN A

# SERMON

DELIVERED AT THE

## NEW JERUSALEM TEMPLE

*IN CINCINNATI,*

ON THE EVENING OF THE 26th DECEMBER, 1824.

---

BY NATHANIEL HOLLEY, A. M.

A MINISTER OF THE NEW JERUSALEM CHURCH.

---

CINCINNATI;

MORGAN AND LODGE, PRINTERS.

1825.

TO MR. NATHANIEL HOLLEY,

SIR,

Having heard with great satisfaction the Sermon on the importan and interesting Doctrine of the Atonement, delivered by you las evening in the New Jerusalem Temple of this City, and sincerel wishing its usefulness to become more extensive, we do hereby in behalf of ourselves and of the Society to which we belong, reque you to favor us with a copy of it for publication.

ADAM HURDUS,
DANIEL ROE,
OLIVER LOVELL,
F A. ECKSTEIN,
WRIGHT SMITH,
LUMAN WATSON,
CODINGTON CHEESBOROUGH.

*December 27th*, 1824.

THE

# DOCTRINE

OF THE

# ATONEMENT EXPLAINED.

St. John I. 12.

**But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.**

IT is universally admitted by professing christians, that our blessed Lord and Saviour came on earth to effect or accomplish the salvation of man. But how his coming should produce this effect, or in what way he accomplished it, there is some diversity of opinion. The subject is worthy our highest attention, and a knowledge of it not only desirable, but important. It is one of the most astonishing works of an infinite God. A God whose perfections are so great, that although through the countless ages of eternity, we shall be constantly acquiring a knowledge of them, yet they must forever remain infinitely beyond our comprehension. If we even confine our attention to his works of creation in the universe of matter, we may ever discover enough to make us wonder and adore. When we view this earth, and consider its shape, its motion, and its magnitude, and behold its mighty hills and mountains—its vast rivers, lakes, and oceans, we are involuntarily led to acknowledge the infinite power and wisdom of their Creator. But if we extend our views still further, and behold the other worlds and planets which belong to our system, and which regularly revolve around the same sun, and recollect that some of these worlds are a thousand times larger than the earth on which we live; and when we also further consider that the whole of our solar system

is comparatively but as a drop of the ocean, or an atom in the universe; that all the stars we behold are in reality suns to other systems—and could we travel beyond them in any direction whatever, we should discover as many more suns and worlds which to us are now invisible—and could we also exceed their utmost boundaries, as many more would be presented to view. And could the same process be repeated a million of times, new and similar discoveries would every time be made. And at such an amazing distance from us are most of these, that light, which travels at the rate of seven hundred and twenty millions of miles per hour, would not be able in millions of millions of ages to reach this earth. But it is in vain to attempt any further description, for even of this little, we can form no distinct imagination. All language is inadequate—conception can travel no further, and all our ideas are lost in confusion. If all our powers and faculties then are exhausted at the very threshold, as it were, of the material creation, it is plain that we can never by searching find out God—that we can never find out the Almighty to perfection. And could we behold and comprehend the whole external universe, still would our knowledge of God be comparatively small. For the material universe is only a shadow of the spiritual universe—the material creation is only a shell of the spiritual creation. And the sun, the great source of natural day,—the most magnificent material object we can behold, together with ten thousand times ten thousand other suns, with all their splendor and their glory, are comparatively nothing but the faint reflections of the infinitely more resplendent sun of Heaven. With such a view of the works of creation, how must we be lost in admiration at the inconceivable power and majesty of the great author of their being. The universal Heavens are but his pavillion, and the universe of matter his footstool. God of all Gods—Lord of Lords—infinite, eternal, and incomprehensible.—What must be our astonishment when we reflect, that such a mighty God descended into this our little world, to redeem and save such little and unworthy beings as ourselves. No wonder the mere natural man should doubt it—no wonder the self-conceited infidel should reject it. For it is impossible that human reason of itself should comprehend it; it cannot see its consistency, or realize its necessity. But this same Almighty God has re-

vealed it to us in his holy word, and he is ever ready to afford us that spiritual light, if we will but receive it, that will enable us to understand it.

The object of this discourse is to attempt an explanation of this great and important subject; and that it may be as plain and as full as possible, I shall proceed in the first place to lay before you a view of it as understood by the old church; and secondly, I shall give you a view of the same doctrine as understood by the New Church.

I. First, then, I shall present you with a view of this doctrine as understood by the old church: which is, that the Lord Jesus Christ came into the world, suffered and died to appease the wrath of God, or, in other words, to satisfy divine justice; that is, that the wrath of God was poured out upon him instead of man; and thus that he, though innocent, suffered the punishment which was due to guilty man. On which account the atonement is called vicarious. And the object of it was to save man from the wrath of God, and to reconcile God to man. This, I believe, for so short a statement, is as true and as fair a one as can be given. And now, my friends, while I attempt to point out the errors of this opinion, in order more fully to enable you to see the truth, I must request you to do me the justice to believe, that I would not willingly say a word that should hurt the feelings of any conscientious person. Although I believe the principle to be wrong, I feel no prejudice against those who have embraced it. No doubt they believe it to be true, or they would reject it. I was educated in that opinion myself, and had I not carefully investigated it, should probably have been of that opinion still. But the simple circumstance of my believing, or your believing, neither proves the truth nor falsity of any opinion. No article of any creed, therefore, is true because it is universally believed, nor would it be any less true if it were universally rejected. It ought then to be the great object of us all to ascertain what is true, and to embrace it because it is so.—If this article of your belief is divine truth, you may have the consolation of knowing that my feeble efforts cannot prevail against it, for it rests upon a basis that never can be shaken. But if it be an error, it ought to be the first wish of your heart to know it—to reject it—and to find the truth in its stead. And for this purpose you ought to rejoice that you have

an opportunity of examining it, by having its falsities and incon
sistencies laid open before you. I shall now proceed to the con
sideration of the subject. Vicarious atonement implies the
punishment of the innocent instead of the guilty. And this i
commonly called divine justice. But I think if we carefull
examine the principle, we shall find it so far from divine justic
that it even falls below human justice; and the pages of hi
tory, even amongst nations the most barbarous, present us wi
but very few instances of this kind of justice. This princip
in operation would soon confound all distinctions between rig
and wrong, and between innocence and guilt.

What confidence can we feel in the justice or goodness of a
being who inflicts upon the pure and the good, the punishme
which is due alone to the guilty. The best way to enable y
to judge of the correctness of any principle, is to bring the ma
ter home, and imagine the operation to effect yourselves. L
us then suppose, that instead of a mild and republican gover
ment, regulated by the principles of equity, you were subje
to the will of a despot. And he, in consequence of the misc
duct of some of his subjects in a distant part of the count
resolves to punish you in this place, instead of them. And y
have no possible way of escape, but suffer you must. Is the
any conceivable view that can be taken of his conduct, wh
would make you believe it to be just? Would not all of y
exclaim, that it would be a thousand times more consistent w
every principle of justice and goodness, to forgive the offe
ers without any satisfaction, than to punish you who are in
cent. To evade this argument some will say that if you
willing to suffer in their room and stead, that there can be
injustice in inflicting the punishment. But this is not true,
the laws of God do not, and the laws of man cannot confer
power of punishing the innocent. Indeed, wherever jus
exists, it is immutable, and it is therefore impossible for a
God to violate it, or give to man the right to do it. The
object for inflicting punishment even in well regulated gov
ments amongst men, is to prevent a repetition of the offence,
also, if possible, to produce a reformation in the person
punished. But in application to the doctrine before us, th
could be no such important purpose to answer, for the suff
never had committed any offence, nor was there any danger

he would, for he was perfectly pure and holy, and all reformation unnecessary. And the really guilty would be more likely to continue in their opposition and wickedness, when they should learn that their punishment would be transferred to an innocent person, with whom they had no connexion, and for whom they had no regard. Is there a man on earth, who, let him have been ever so much injured, insulted, and abused, could receive any satisfaction from the sufferings of a person who had never injured him? Nay, would it not rather give additional pain to behold the anguish and distress of one he knew to be innocent? But what horror would he feel if the sufferer were his most intimate friend, or still more, an affectionate and dutiful son?—Would not the guilt of the offender appear much increased, rather than diminished by the transfer of the punishment?

The vicarious atonement implies a punishment entirely out of, separate and distinct from man; he is therefore in himself precisely the same that he was before. A change has taken place it is true, but it is exactly where it ought not to be, for it is in God, who could not change for the better, and man who needed a change, is left where he was. God was angry with man before the atonement; sin was hateful and detestable in his eyes, but after the atonement, though man was as vile and sinful as before, and in every respect as much opposed to holiness and purity as before, yet God is reconciled to him and has received full satisfaction, not only for all the sins he had committed before, but for all he ever shall commit. If this be true, it is impossible for man ever again to commit any offence against God. Therefore, if it was the anger of God that debarred man from heaven, universal salvation must inevitably follow. This remark is predicated on an article belonging to one of the creeds of the old church, and expressed in the following words. "The offering of Christ once made is that perfect redemption, propitiation and satisfaction for the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone." And it is further added, that "Christ suffered and died to reconcile his father to us and to be a sacrifice, not only for original guilt, but for the actual sins of men." Now if God is so fully satisfied with man, and so completely reconciled to him, as the above article implies, man has certainly nothing to fear from the displeasure of God, and therefore

the fear of God's punishing him hereafter, is an idle fear, and without any foundation. But there is another difficulty attending the belief of this article; for if it be true, it must follow, either that God is not so much opposed to sin since the atonement was made, as he was before, or else that the atonement rendered mankind pure and holy. But Scripture, reason, and observation, all unite to convince us that neither of these can be true. For it is impossible that a pure and holy God can be satisfied with any thing that is not pure and holy, and therefore he must remain opposed to it. It is also a certainty that mankind did not become pure and holy after the atonement, and therefore God is not reconciled to them. It follows then that the atonement was not intended as a satisfaction for sin, or else that it did not answer the purpose. In order to give a plainer view of this principle as commonly received, I will illustrate it by the following comparison. A mighty ruler commands his subjects, his servants, and his family not to leave his residence, and threatens them with death if they disobey his orders. But notwithstanding his severity, they do disobey him, and wander far away. He is much displeased, and becomes very angry. He complains of their disobedience—their ingratitude—of the violation of his laws—and of offended justice—and threatens them with destruction and death. He has an only son at home who never disobeyed or displeased him, and who now offers to suffer the punishment, which his father had intended to inflict upon the offenders. The father now changes his plan, puts his son to death, and is reconciled to his disobedient subjects, although they are no better than they were before, are as much his enemies as ever, and are guilty of continual acts of rebellion against him. Now permit me to ask what connexion is there between the death of his son and the guilt of his disobedient subjects? An innocent being has suffered; but how can this satisfy justice? Justice, indeed, requires the punishment of the guilty; but the only reason that it requires it is, that the innocent may be protected. But in this instance the case is reversed, and the innocent is punished, that the guilty may be protected. If therefore the former is justice, the latter must be the reverse of it, which is injustice. But let us examine this principle a little further. The ruler above mentioned has punished his son with death. Now what is the object gained

and what the effect? His subjects remain as disobedient as before, and appear to regard with equal indifference his displeasure, or his friendship. His broken laws are not made whole again, but have become subject to new and continual violations, and reiterated insults are heaped upon him from every quarter. The change therefore that has been made is in the ruler himself. He was angry before,—but that anger is now appeased. It could not be that abhorrence of evil made him angry, or his anger must have remained while the evil remained. But as it ceased with the infliction of punishment, the object gained seems to have been the gratification of a vindictive feeling, which thirsted for blood to such a degree as entirely to disregard the guilt or innocence of the sufferer. And the effect would be, that his subjects would feel that they had now got only his consent, but authority, for the commission of vice and crime, when he should inform them that he was fully satisfied for all their past and future misconduct.

But the principle of vicarious suffering as extended to Theology involves many other inconsistencies and difficulties. It is asserted that Jesus Christ suffered the punishment due to man for sin, and in their stead. But it is easy to see that this cannot be true, for their punishment was to have been eternal, if therefore he suffered for them, or in their stead, he must have suffered eternally. But if he suffered at all, in their stead, why are the wicked punished since the atonement was made? This principle also, not only conveys, the idea of a plurality of Gods, but of great inequality amongst them. For God the Son died to make satisfaction to God the Father, and God the Holy Ghost does not appear to have been even consulted in this important transaction.

Another difficulty also arises out of this vicarious principle, which is, that God the Son was not offended by the sin of man, and of course had not such an aversion to it, or such a love for justice, as God the Father, or he too would have demanded satisfaction, and man could not have been redeemed.

According to this idea, it also appears that God the Father is angry, but God the son mild,—the Father vindictive,—the Son forgiving—the Father severe, and the Son compassionate; and it is that they are totally dissimilar in their natures, characters and attributes.

Another difficulty also presents itself, which is, that God the Father could not and would not show mercy without previous and complete satisfaction. But we can easily perceive that there is no mercy in forgiving or cancelling an obligation after the debt is fully paid. Mercy ought to be considered as an attribute of God, but according to the common idea of redemption, it seems that God the Father was destitute of it, or there would have been no need of the atonement to render him merciful.

Another dreadful idea is also involved in this vicarious principle, which is, that God the Father had a greater desire or love for punishment than he had for purity and holiness; for this doctrine asserts, that although man should repent of his sins and become ever so pure and holy, yet, God the Father neither could nor would receive him without previous satisfaction, and this must be a satisfaction too, which had no relation or connexion with the quality of the man, but something entirely foreign and which he never had and never could have in his power to give.

Many other inconsistencies equally great might be mentioned but these I think are abundant. And now could it be possible if this doctrine was so pure and just and holy as some suppose that so many, and such palpable objections could be brought against it?

In order to render the remaining part of my subject as plain as possible, it may be proper to explain the word atone or atonement. It is a word entirely of English extraction, and is a compound of *at* and *one*. It signifies to bring about an agreement where before there was a disagreement, or to make those harmonise which before were in opposition. It means the same thing as to unite or reconcile. *Atonement therefore signifies union or reconciliation.*—Before the fall, when man was in a state of purity and innocence, he was in conjunction with his God and was happy. Afterwards by the intervention of sin, man was separated from God and consequently became miserable. The coming of our Saviour on earth was to bring man back again to God, that they might be re-united or reconciled. What he did therefore to accomplish this great object, is, what we ought to understand by the atonement. The word atonement, as used in the old Testament, has not exactly the same meaning as when used in the new, but still the object to be answered by it was the

same. The Hebrew word for which it was used signifies a covering.

The offerings and sacrifices of the Israelites were representative of the pure and holy affections and feelings with which they ought to approach their heavenly Father. To whom these pure and holy affections would be so pleasing and satisfactory that they would cover or hide as it were from his sight their former transgressions, which would therefore be forgiven and forgotten. I am well aware that it is generally supposed, that the offerings and sacrifices of the Israelites were vicarious or expiatory, and also typical of the vicarious sufferings of our Lord and Savior. But this is a mistake. For they were typical of the work of regeneration in man, and represented those pure and holy affections which are indispensable for the enjoyment of heavenly happiness.

And here it may be proper to enquire what it is that debars man from Heaven, or that interferes with his eternal happinesss? It is plain that there must be something or other in the way. And it is equally plain that the atonement must consist in the removal of that something, whatever it may be. Now if it can be proved that this something is the wrath of God, then it must inevitably follow, that this wrath must be appeased, and so far the old church would certainly be right. But even then I cannot admit that vicarious punishment would produce this effect. God is a pure and holy being; if he was angry it was at the wickedness and injustice of man, nothing therefore could appease his anger, but the entire removal of the cause. But additional injustice, instead of removing it, would only serve to increase it. But if we can prove that it is not the wrath of God, but the sin of man that would deprive him of the happiness of heaven and render him eternally miserable, then it follows that the atonement must consist in the removal of sin. And thus the whole system of appeasing God's wrath by vicarious punishment, falls to the ground. For if it is sin that renders man miserable, then it is not God; and if it is not God, then any offering or sacrifice to him to prevent him from doing it, would be unnecessary and preposterous.

The following passages from the divine word will cast much light on this subject, and enable us to place it in a proper point of view. Psalms xxxiv. 1. *Evil shall destroy the wicked.*

Also, Isaiah lix. 1. 2. *Behold the Lord's hand is not shortened, that he cannot save, neither is his ear heavy that he cannot hear: but your iniquities have separated between you and your God, your sins have hid his face from you.* Also, in Hosea xii. 9. *O Israel, thou hast destroyed thyself.* And in xiv. 1st, of the same Book. *O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity.*" Many other declarations to the same effect might be adduced, but these are abundantly sufficient to establish the fact. The whole word of God, rightly understood, is in perfect agreement with this sentiment, and all the offers of salvation from God to man are predicated upon it. Thus we find that no other conditions are ever demanded, but to hate and forsake that which is evil, and love and do that which is good. And the reason of these conditions arises, not from the mere arbitrary will of God, but is simply this, that it is the very nature of sin to produce misery, and it is the very nature of good to produce happiness. Therefore, for this very reason, the Lord calls upon mankind every where to repent. "*Repent and return unto the Lord.*" "*Put away the evil of your doings from before mine eyes. Cease to do evil, and learn to do well.*" "*He hath shown thee, O man, what is good, and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*" And again, "*Seek ye Jehovah whilst he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* This opinion is also further supported by the parable of the lost and profligate son, recorded in the xvth, chapter of Luke, which is generally admitted to represent the state of fallen man. And there we find that his father demands no previous satisfaction for offended justice or broken laws. But when he was yet a great way off, his father saw him and had compassion on him, and ran and fell on his neck and kissed him. He ordered the best robes to be put upon him, and the fatted calf to be killed; all of which plainly show his joy at the return of his son. The parable of the creditor also, in the viith chapter of Luke is to the same effect. There was a certain creditor, who had two debtors, and when they had nothing to pay, he frankly forgave them both.

Now if he had previously demanded and received his money

from somebody else, it could not be said that he frankly forgave them—nor would there be any mercy or forgiveness in acquitting them, after he had received his pay.

II. I shall now proceed, under the second general division of my subject, to present you with a view of the Doctrine of the Atonement as understood and explained by the New Jerusalem: which is, that the Lord Jesus Christ came on earth to enable man to arise and come out of the depraved and miserable situation into which he had fallen by sin, and to return into a state of purity and holiness, and thus be again united and reconciled to God, and consequently be restored to a state of happiness and peace.

It is believed in the New Church that God created the human race for the enjoyment of happiness; and endued them with all the powers, faculties, and advantages, that were necessary to enable them, with his continual assistance, to obtain and secure it. But, by misapplying and abusing these powers and faculties, they not only sunk down into depravity, but into misery; for depravity and misery are inseparable. Indeed, so low had they fallen, that they had nearly lost all knowledge of the path of duty as well as the ability to walk in it. And the powers of darkness were so rapidly gaining the ascendency over them, that in a short time their freedom and their power of resistance would have been lost forever. To prevent this, and the consequent destruction of man, was the reason that our Lord descended to earth.

It may be proper here to observe, that there are in existence two great and opposing powers. One is the kingdom of Good, where God is, and where every thing is that is pure and holy, and where alone happiness is to be found. The other is the kingdom of evil, where the devil is and every thing that is vile and wicked, and where all misery belongs. Man was created within the boundaries of the first of these kingdoms, and while he remained there his situation was delightful and happy. But in process of time he wandered away from his native home, and took up his residence within the other kingdom, the inhabitants of which were desirous to detain him there; and by every artifice and pretended friendship endeavoured to lead him as far as possible towards the very centre of their kingdom, in order that they might chain and fasten him there, to prevent

his ever returning, and thus to secure his eternal destruction. The existence of these two kingdoms is recognized by the Lord himself:—MATHEW, xii, 26: "*If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?*" And in verse 28: "*But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*" Now it is the design of our blessed Lord to lead man out of the kingdom of Satan, and restore him safe to the kingdom of God. And this can only be done by inducing and assisting man to cease to do evil, and to learn to do well; or, which is the same thing, to turn from sin to God.

In order for the accomplishment of this great work, it was necessary in the first place, that the Lord should subdue the powers of darkness, or so far destroy the power and influence of satan as to restore man to liberty. And it was necessary in the 2nd place, that the humanity which he assumed should be glorified and made divine. For so low had human nature fallen, that the common operations of the divine spirit, or those which had influenced it in the days of its purity, could not, in its present state, have any effect upon it. Our blessed Lord therefore, glorified the human nature that he assumed, and through that, extended the operation and influences of the Holy Spirit, to the fallen state of man. And in the 3d place, it was necessary to convey to man that light and that instruction that would enable him to understand and pursue his duty and his happiness.

I shall now bring forward a few passages of scripture in support of each of these propositions. And 1st, as to subduing the powers of darkness, or destroying the overbearing influences of satan. One of the first prophecies contained in the word of God, is that "*The seed of the woman shall bruise the serpent's head.*" By the seed of the woman is to be understood the Lord himself, when he should come on earth for the redemption of man. By bruising the serpent's head, is signified the overcoming or destroying the mighty power or influence which the devil had obtained over man. To this subject, also, our Lord refers in the 12th chapter of John, when he says, "*Now is the judgment of this world, now shall the prince of this world be cast out.*" And afterwards when he says to his disciples, "*Be of good cheer, I have overcome the world.* And also in Luke, "*He said unto them,*

*beheld satan as lightning fall from heaven.*" The same subject is referred to in the revelation of John, where it is said, "*And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world.*" These passages all evidently refer to the great work of redemption, and will probably be considered sufficient to prove the first proposition, viz: that one part of the work of redemption was to destroy the power of satan; and one practical proof may be added from this circumstance, that at the time our Saviour appeared, the devil had so completely gained the ascendency over man, that he often had full possession of their bodies as well as of their souls. But the Lord cast them out,—deprived them of that power, and therefore they have never been able to do it since. This we can reason from a plain matter of fact, and, when added to other circumstances, must have some weight.

The 2nd proposition, which relates to the glorification of the humanity which our Saviour assumed, may be proven by the following passages; John xvii. "These words spake Jesus, and lifted his eyes to Heaven, and said, *Father, the hour is come, glorify thy son.*" By Son is meant the humanity he had assumed. Also chapter xii. "*The hour is come that the Son of man should be glorified.*" And in Luke, xii. 50, "*But I have a baptism to be baptized with, and how am I straitened until it be accomplished.*" And in Mathew, xix. 28: "*And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration; when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" Now it is plain that the baptism which our Lord here mentions, cannot mean a mere water baptism, for that had been performed upon him some time before; that, as well as the regeneration which he mentions, must refer to some purification or cleansing which was necessary in the person of our Lord. It certainly could not be his divine nature, for that was always pure and holy, it must therefore refer to his human nature, which is called the Son, and which he prayed the Father to glorify. The necessity of this glorification, as I before observed, was to open a new channel of communication which should forever remain as a medium of intercourse between God and man, and through which man might continually receive strength and assistance

during the process of regeneration. But this precious truth has some how or other been strangely misconstrued and transmuted in the common idea of intercession.

I now come to the third proposition, which relates to the light and instruction that man was to receive for the regulation of his life and actions. And it is that part which is most important for him to understand, because it is that with which he has the most to do, and for the accomplishment of which the two other parts were merely preparatory. And happily for us, our blessed Lord himself, has on this most important point, given us full and explicit instruction. Thus, again, the ultimate object of the atonement appears to have been simply this: to enable man to forsake sin and turn to God. We are informed in the context that the Lord was in the world and the world was made by him, and the world knew him not. He came to his own, and his own received him not. *But to as many as recieved him, to them gave he power to become the sons of God, even to them that believe on his name.* Here then we are told expressly the object of his coming, viz: to give to all who would receive him, the power of becoming the sons of God. In many different ways has he expressed the same thing, relating in every instance to the rejection of evil and error, and the reception of goodness and truth. "*I am come a light into the world.*" "*I came not to judge the world, but to save the world.*" "*For this cause came I into the world, that I should bear witness unto the truth.*" "*I am come that they might have life, and that they might have it more abundantly.*" *The Son of man is come to save that which is lost.*" "*Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.*" By treading on serpents and scorpions is signified the subduing of the evil desires and passions of the natural man. So again. "*Think not that I am come to send peace on earth. I came not to send peace on earth, but a sword.*" "*For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law.*" By earth in this place, is signified man in his unregenerate state, to whom heavenly peace can not be communicated, because he is incapable of receiving it. But in order that he may be prepared for the reception of it, all evils and errors must be removed. Hence, within him there commences a warfare between the great and opposing kingdoms

good and evil. By the disagreements between the man and
s father, and between the daughter and her mother, and be-
een the daughter-in-law and her mother-in-law, are represent-
the temptations and oppositions that man must experience
his own mind during the work of regeneration, between
th and error in the understanding, and good and evil in the
ections. The same instruction is also to be derived from the
lowing passage. "*If any man come to me and hate not his fath-
and mother, and wife and children, and brothers and sisters, yea,
his own life also, he cannot be my disciple.*" Here, also, is
inted out the various relationships between the evil and false
inciples of the unregenerate. The strongest false principle
the understanding, constitutes the man. The producing
uses of this false principle, which is some original error in the
derstanding, and some original evil in the affections are the
her and mother, and the other falses and evils which sprang
m the same source, are the brothers and sisters. The strong-
evil propensity or wicked affection, is the wife. This being
ited to the leading false principle abovementioned, form a
nd of marriage, by which are produced many new evils and
ors, and these are the children. All this train of rela-
ns and connections must be hated and rejected in order to
ke room for the reception of those pure and holy affections
d heavenly truths that constitute the true disciple of Christ.
r blessed Lord, also, further declares the object of his mis-
n in the following words from the prophet Esais. "*The spir-
f the Lord is upon me, because he hath anointed me to preach the
pel to the poor—he hath sent me to heal the broken hearted—to
ach deliverance to the captives—and recovering of sight to the
nd—to set at liberty them that are bruised—to preach the accepta-
year of the Lord.* By the poor in this place, is meant the
ritually poor, such as feel that they have nothing good or
e in themselves. By captives, are signified, those who feel
mselves to be under the influence of evils and falses, and yet
not know how to get clear of them, and can cry like Paul,
o shall deliver me from this body of sin and death? By the
nd, are also meant, those who are spiritually blind,—those
o on religious subjects, cannot distinguish which is right or
ong, or good or true, and yet are anxious to know.

Here if we carefully examine the numerous instances abo mentioned, in which the Lord has declared the object of h coming, we shall find no such thing is to be found as vicario atonement—appeasing the wrath of the Father, or satisfyi divine justice. But the whole design or intention, appears have been, to make known to man his duty and his interest, a to communicate to him that knowledge and assistance, th would enable him to act accordingly. But although none the passages quoted above can be supposed to have any beari towards this doctrine as commonly understood, yet the followi words of our Lord are sometimes brought forward for that pu pose. MATT. xx. 28, "*Even as the Son of man came not to be m istered unto, but to minister and to give his life, a ransom for many* Also, LUKE xxii. 19, "*And he took bread, and gave thanks, a brake it, and gave unto them saying, this is my body which is gi for you: this do in remembrance of me.*" And in JOHN vi. 51, *am the living bread which came down from Heaven. If any man of this bread, he shall live forever, and the bread that I will give, is flesh, which I will give for the life of the world.*" That our L did give his life a ransom for man, is a Heavenly truth, but in the manner commonly believed. Man was in danger of e nal destruction, and our Lord came to save him. But whe arose this danger? Who was it that wished to destroy man Was it God? or was it the devil? Was it the powers of He en, or the powers of hell? That the latter was seeking his struction, all admit. But if the vicarious atonement be corre it appears that God the Father was about to unite with th at lest so far as relates to the destruction of man; but was terwards induced to renounce this intention, and to inflict punishment upon somebody else. But the devil, less chang ble, continues inflexible to his purpose. I do not pretend t the friends of vicarious atonement admit or believe these marks. No, they would reject them with the same honest indig tion that others would. But I do assert that these inferen follow as conclusions from their premises, and I believe t those who carefully examine the subject, will find it so. B be this as it may, all must admit, that, if the Lord saved m from the overwhelming influence of the powers of darkn it was as much a ransom as to save them from the anger of Father.

The two other passages cannot possibly have any reference to a vicarious punishment; nor can they refer to our Lord's material body. For he declares himself to be the living bread which came down from Heaven, and this bread he declares to be his flesh. It must be plain therefore, that he could not mean his material body or flesh, for none pretend to believe that that came down from Heaven, nor do any believe that they literally eat it. And yet the Lord says, except ye eat the flesh of the son of man and drink his blood, ye have no life in you. And also, when he administered the holy supper to his disciples, he told them that the bread was his flesh, and the wine his blood.—And yet, notwithstanding these assertions, very few, if any believe that the bread and wine really are his material flesh and blood. It is worthy of remark that our Lord says nothing about giving his body to satisfy justice, or reconcile the father; but he gives it to man with the express declaration, that they must eat his flesh and drink his blood, or they can have no life in them.

The great difficulty in comprehending the divine word arises from the proneness of man to give every expression contained therein, its lowest possible meaning. And thus, instead of endeavoring to elevate our thoughts to spiritual subjects, to Heaven, and to God, we constantly bring them down to things of time and sense, and chain them down to earth.

Man is a compound being, consisting of body and soul.—Through the medium of the body, he holds communication with the external world or the world of matter. And through the medium of the soul or spirit, he may hold communication with the internal world, or world of spirits. The Bible itself, is also, a compound. Its literal sense is the external part of it, and belongs to this world; but the spiritual sense is the internal part of it, and belongs to the spiritual world. This is proved by the Lord himself, for he has informed us that the words which he speaks, are spirit and are life. But the letter is not spirit, nor is the literal sense spirit. Therefore, there must be within it an internal sense, which is spirit and which is life. As our souls, which are spirits, are contained within our bodies, so the internal sense of the word, which is spirit, is contained within the letter. If we admit that God is a spirit, and that he descended to earth for the redemption of our souls, which are spirits, that they might be prepared for spiritual happiness in a spiritual world,

is it not rational to conclude, that all his works and instruction were spiritual, and that he acted no further upon the world matter, than was necessary to produce the spiritual effect intended?

As there can be nothing material in Heaven, our Saviou could not bring his literal flesh and blood from thence. But th flesh which he gave for the life of the world, he declares cam down from Heaven; it must therefore be something spiritua And by eating and drinking of it, is signified the receiving an appropriating in our souls the divine love and wisdom, which the spiritual flesh and blood of our blessed Lord. In the sacre word the righteous are said to be alive, that is spiritually alive but the wicked are said to be dead, that is spiritually dead, as Paul expresses it, dead in trespasses and sins. It was to sav man from this spiritual death that the Lord came on earth.- Now it is plain that nothing can remove or destroy spiritua death, but spiritual life. God is the source of all spiritual life yea, he is spiritual life itself. And this is the life which h came to give as a ransom for many, that is, to save or ranso them from spiritual death and eternal misery. And he assume a material body as the only medium by which he could commu nicate this spiritual life to man in the natural world, and in th low and dismal situation into which he had fallen by sin.

Much more might be said, explanatory of this view of th subject, but time will not permit. Enough, however, has bee advanced to prove, in some degree the astonishing goodne and mercy of God to the children of men. It was his will th all mankind should be happy, and he created them for that pu pose. But it was necessary for their happiness, that they shou be free agents; for nothing but a voluntary conformity to t principles of Heaven could render them happy. Therefo the Lord never compels, but always invites—never drives b always instructs. And after they had fallen, he gave them necessary direction and assistance to enable them to return their former state of purity and happiness. And he alwa permitted them to come to him and ask for all the blessings a all the mercies they needed. Nay, he even invited them to co to him, as children to a father, who is ready and willing to he And notwithstanding his infinite perfections, and their deg ding weakness and unworthiness, still he kindly listened to

their anxieties and troubles; and he even suffered them to approach him as their nearest friend, and to pour into his bosom all their sorrow and distress. And though they had sinned against him day after day, and year after year, still he condemned them not. For their own sakes he wished their evils to be removed, that they might thereby be enabled to receive the happiness that he was ever desirous to bestow upon them. All the demands that he made of them, were for their sake, and not for his. All the laws that he gave them, were for their own good, and for that alone he wished them to be observed. And all the miseries that they suffered and all the distresses that came upon them were only the consequences of sin. They brought them all upon themselves and not one of them did he inflict upon them. And though they continued to go astray, he was always sending them the kindest messages of peace. He kept many faithful servants for this purpose, rising early and sending them, with the most affectionate invitations to return to their former home." *Return ye children of men, O Israel return unto the Lord thy God. I will heal their backslidings, I will love them freely. I, even I, am he that blotteth out thy transgressions for mine own sake, I will not remember thy sins.* When he beholds them in affliction he says, *Come unto me all ye that labor and are heavy laden, and I will give you rest. How often I would have gathered you, as a hen gathereth her chickens under her wings, and ye would not. Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.* And when man had fallen so low, that his eternal misery was nearly sealed, still the Lord in infinite mercy pursued him with kindness. He clothed himself with the humanity as with a garment, and we hear him exclaim *Awake, awake, put on thy strength, O arm of the Lord. He saw there was no man, and wondered there was no intercessor; therefore his arm brought salvation unto him, and his righteousness sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head, and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. And in his love, and in his pity, he redeemed them.*

And here my friends, if we carefully weigh all the arguments which at this time have been advanced, and which are supported by scripture and reason, I think it must follow that the atone-

ment was not made to produce any change in the character or disposition of God, but to enable man to change his own character and disposition. It was not to give the Almighty the power, or the inclination to be merciful, but to give man the power and inclination to become pure and holy. It was not to save man from the anger or vengence of God, but to save him from the evils and miseries which he had brought upon himself by transgression. By this mode of explanation, this great and important doctrine is stripped of all mystery and confusion, and it brings the path of duty plain before our eyes, and we know what we must do in order to become the recipients of that perfect happiness which our Heavenly Father is ever ready to bestow upon us. True religion therefore consists in the removal of all errors and evils from our understandings and affections, and the reception of heavenly good and truth in our hearts and lives.

And now that we may all unite and co-operate with the Holy Spirit, and thus by regeneration be prepared for never ending felicity in realms above, may God of his infinite mercy grant.

Amen.